

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

VOL. XIV.—NO. 24.]

HARTFORD, SATURDAY MORNING, JUNE 27, 1835.

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THE CHRISTIAN SECRETARY.  
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HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE  
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## THE DOCTRINE OF ELECTION.

In the Literary and Theological Review, we  
find an interesting article entitled, "A scriptural  
and practical view of the doctrine of election." It  
is from the pen of Rev. Nathaniel Bouton,  
of Concord, N. H. The author begins with a  
critical investigation of the scriptures. He  
goes to the original and examines the various  
passages containing the words translated cho-  
sen, elect, election, &c., and then proceeds:—  
Zion's Advocate.

"Who now, after reading the passages which  
have been adduced, can deny, or at all hesitate  
to admit, that election is in some sense taught in  
the scriptures? That it is there in some form,  
is so palpable, that to deny it, would be equiva-  
lent to the rejection of divine testimony? But  
the grand question is *what is the doctrine?* What  
does it teach and imply? This question be-  
comes one of amazing interest and importance  
when we consider the bearing which a decision  
of it has, both upon the character of God, and  
the destiny of man. The only question, I re-  
peat, is,—*What is the scriptural doctrine?*

Keeping steadily in view the passages which  
have been quoted, I trust that all will agree in  
the following propositions:

1. Those texts in which the term *chosen* or  
*elect*, is applied to Christ, have reference both  
to his appointment to the office of Messiah, and  
to his being approved and beloved of the Father  
in that office. Luke 23:35. 1 Pet. 2:4.  
6. Comp. Matt. 3:17. 12:18.

2. The Apostles, including Paul, were se-  
lected, *chosen* to their office by the Lord Jesus  
Christ. Luke 6:13. John 6:70. 15:16.  
Acts 1:24. 9:15, &c.

3. All the privileges which the Jews former-  
ly enjoyed as a nation, in distinction from oth-  
ers, were in accordance with, or the effect of  
God's *choice*. He chose them to all their na-  
tional privileges. Acts 13:17. 15:7. Rom. 9:  
11. Comp. Deut. 4:37. Isa. 41:9. 44:1.

4. Real Christians, whom God now loves,  
and to whom the promises of future felicity are  
made, are, in distinction from wicked men, de-  
nominated *elect, chosen*. Matt. 20:16. 22:14.  
(22:24. 24:31.) Rom. 8:33. Col. 3:  
12. 2 Tim. 2:10. Tit. 1:1. 1 Pet. 1:1.  
Rev. 19:14. [Also good angels are called  
*elect*. 1 Tim. 5:21.]

5. The present character and privileges, and  
also the final salvation of all true Christians, are  
ascribed in Scripture to the undeserved favor  
and eternal purpose of God.

If this last proposition, which contains what  
may emphatically be called the *doctrine of elec-  
tion*, does not receive the unhesitating assent of  
all who read it, it will, I trust, only be ne-  
cessary to refresh their minds with a repetition  
of the principal texts which fully and unequivocal-  
ly teach its truth.

Let me request the reader, then, to turn back  
and carefully read over the passages in Rom. 8:  
29—31. Eph. 1:4, 11. 2 Th. 2:13. 1  
Pet. 1:2. Also, Rom. 11:4—7. 1 Th. 1:  
3—6. 2 Pet. 1:10.

Whatever difficulty there may be in other  
respects in these passages, can it for a moment be  
questioned, that they connect the character,  
privileges, and final glory of believers in Christ,  
with the benignant and eternal purpose of God?

For observe the persons spoken of: "them  
that love God." Rom. 8:28. "Saints and  
faithful in Christ Jesus," "blessed with all spir-  
itual blessings in heavenly places in Christ,"  
who had received "the adoption of children,"  
"accepted in the beloved," Eph. 1:1—11.

They are "brethren, beloved of the Lord." 2  
Th. 2:13. "sanctified by the Spirit unto obe-  
dience, and sprinkled with the blood of Jesus  
Christ." 1 Pet. 1:2. Can any terms or de-  
scription more fully exhibit the character of  
true Christians? But this character including  
the present privileges, and the prospective felicity  
of those who possessed it, was not the result  
of chance or accident, nor of man's indepen-  
dent agency, but of God's *purpose*. They  
were "called according to his purpose;" as  
such, "foreknown," "predestinated," "adopted ac-  
cording to the good pleasure of his will," "cho-  
sen to salvation;" and this purpose was not a  
purpose formed in time; not a new thought that  
sprang up in the divine mind, immediately  
antecedent to the execution of it; but formed  
"from the beginning," before the foundation of  
the world, Eph. 1:4. 2 Thess. 2:13,—phrases  
which used in relation to the acts of God are  
equivalent to eternal. Comp. Matt. 25:34.  
John 17:24. Eph. 1:4. 1 Pet. 1:20. 2  
Tim. 19:1. John 1:1.

It was, moreover, a gracious or benignant  
purpose, opposed to human merit or desert.—  
It was a purpose that originated in the heart of  
everlasting love; Jer. 31:3, and not an *arbitra-  
ry* act of the Divine mind. Hence it is called  
"the good pleasure of his will," kind, benevo-  
lent intention, and a "predestination in love,"

Eph. 1:4, 5, which redounds 'to the praise of  
the glory of his grace.' v. 6.

Finally, it was a purpose connected with the  
whole plan of redeeming mercy through Jesus  
Christ; including in it the offer of pardon to  
sinners through Christ; their voluntary recep-  
tion of it; sanctification by the Spirit; justifica-  
tion by faith, obedience and final glorification.  
Hence the golden chain of the Apostle—in  
Rom. 8:28—30, "They that love God, were  
first called according to his purpose, conformed  
to the image of his Son—justified—glorified." See also 1 Thes. 1:3—6. 2 Thes. 2:13—16.  
1 Pet. 1, 2.

Is it possible now, that the opinion can be  
maintained, that, after all, the purpose of God  
respecting the holiness and salvation of men, is  
founded on a foresight of their good works, or  
of their personal merit and worthiness of such  
blessings? In other words, that men without  
God attain a Christian character and become  
qualified for his kingdom, and that he then pur-  
poses to save them? How different this from  
the apostle! "Called according to his purpose;  
predestinated to be conformed to the image  
of his Son; chosen in Christ, that he  
*should be holy*; chosen to salvation." If these  
passages are not sufficient to decide this point,  
look at the whole tenor of Scripture. Is it any  
where said or represented that *native* goodness  
or holiness is the originating cause or ground  
of God's saving mercy to sinners? or that *ac-  
quired* goodness, independently of his grace, is  
the cause of it? Neither of these will be pre-  
tended. But it is said God foresaw or fore-  
knew who would embrace the gospel offer and  
become holy, and his purpose in the order of  
nature followed that foreknowledge, and in this  
sense is founded on it? Now, leaving out of  
view entirely the metaphysical question,  
whether the certain foreknowledge of a future  
event does not imply the previous existence of  
a cause or determination that will secure that  
event, I ask again, what say the scriptures? Do  
they anywhere teach or imply, that sinners, of  
themselves, independently of God's choice or  
agency, become holy and fit subjects of his  
kingdom? Or on the contrary do they not every-  
where teach, that the holiness in men which  
is connected with salvation, is an *EFFECT*, not  
the *CAUSE* of divine grace?

If the question does not carry its own answer  
with it, let the voice of inspiration again be  
heard: "Who hath saved us, and called us  
with an holy calling, not according to our  
works, but according to his own purpose and  
grace, which was given us in Christ Jesus be-  
fore the world began." 2 Tim. 1:9. "Not by  
works of righteousness which we have done,  
but according to his mercy he saved us, by the  
washing of regeneration and renewing of the  
Holy Ghost," Tit. 3:5. "Even when we were  
dead in sins, he hath quickened us together  
with Christ—by grace ye are saved," Eph. 2:  
5. "We love him because he first loved us,"  
1 John 4:19. "Yea, I have loved thee with an  
everlasting love, therefore with loving kind-  
ness have I drawn thee," Jer. 31:3. See al-  
so Rom. 5:5—10. 11:6, 7, &c., &c.

After showing that this doctrine accords with  
Christian experience, and with the most reason-  
able views which we can entertain of the char-  
acter and immutability of God, and that "no  
one has good reason to be opposed to it," Mr.  
B. proceeds to show "how persons may ascer-  
tain their election of God."—Ed. Zion's Advo-  
cate.

It is plainly impossible for us to know any  
thing of the purposes of God any farther than he  
is pleased to reveal them. And we are not to  
expect that he will make a revelation from  
heaven, informing us on the subject of our par-  
ticular election. It is indeed within the com-  
pass of his power to let down from his throne  
the book of life, and permit us to examine  
whether our names are written there; he might  
by the inspiration of his Spirit, communicate to  
us the interesting fact, and thus ascertain to  
our safety, or overwhelm us with despair. But  
in this, as in other matters, "secret things be-  
long to God." Still, however, there is one sat-  
isfactory method by which we can ascertain  
whether we are chosen of God unto salvation.—  
Observe on this point the language of St. Paul  
to the Thessalonians: "We give thanks to God  
always for you all, making mention of you in  
our prayers, remembering without ceasing your  
work of faith and labor of love, and patience  
of hope, in our Lord Jesus Christ, in the sight  
of God and our father; knowing, brethren be-  
loved, your election of God. For our gospel  
came not to you in word only, but also in pow-  
er, and in the Holy Ghost, and in much assu-  
rance." 1 Th. 1:3—5. Comp. 2 Th. 2:  
13, 14.

Here the apostles knew God's gracious pur-  
pose towards them, from their having actually  
embraced the gospel. Their "faith, patience,  
and love," were the evidence of their election.  
So in Rom. 8:28—29. *They that love God*  
are "the called according to his purpose;" and  
in various passages where the adjective *elect*, is  
used, it denotes those who are professed-  
ly, and so far as evidence is had, really good  
men, *Christians*. In 1 Pet. 1:1, 2; "The elect  
strangers of the dispersion," were so not only  
according to the foreknowledge of God: but  
"sanctified by the Spirit unto obedience, and  
sprinkled with the blood of Jesus Christ."—  
They are described as "begotten again unto a  
lively hope, by the resurrection of Christ from  
the dead;" as "believing in Christ whom they  
had not seen, and rejoicing in him with joy un-  
speakable and full of glory." v. 3—5. And

in the 2d epistle, Peter exhorts Christians "to  
give all diligence, and add to their faith virtue,  
knowledge, temperance, patience, godliness,  
brotherly kindness and charity;" thus doing,  
they would "make their calling and election  
sure;" i. e. they would in this way fully ascer-  
tain, and confirm themselves in the evidence of  
their election by God.

Christian reader, is your mind ever troubled  
on this subject? Do you sometimes wish for a  
messenger from the eternal world, to open the  
counsels of the Divine will, and tell you wheth-  
er you are one of the elect of God, or not? Be-  
hold, I show you a more scriptural way. Read  
your election to eternal life in the devout exer-  
cises of your own heart, and in the conformity  
of your life to the commands of God.

"We are not," says Archbishop Leighton,  
"to pry immediately into the decree, but to read  
it in the performance. If Christians can read  
the characters of God's image in their own  
souls, those are the counterpart of the golden  
characters of his love, in which their names are  
written in the book of life. Their believing,  
writes their names under the promises of the  
revealed book of life, and so ascertains them  
that the same names are in the secret book of  
life, which God hath by himself from eternity.  
He that loves, may be sure that he was loved  
first; and he that chooses God for his delight  
and portion, may conclude confidently, that  
God hath chosen him to be one of those that  
shall enjoy him and be happy in him forever;  
for that our love and electing of him is but the  
return and repercussion of the beams of his love  
shining upon us."

From the Amer. Tract Magazine.

## Tenth Annual Meeting of the American Tract Society.

The Tenth Annual Meeting of the American  
Tract Society was held in Chatham Street  
Chapel, New York, on Wednesday, May 13th,  
1835, at 10 o'clock, A. M., at which hour the  
house was filled with a solemn and listening au-  
dience. The President, S. V. S. Wilder, Esq.,  
took the Chair, supported by Hon. Stephen Van  
Rensselaer, Vice President, and Rev. James  
Milnor, D. D. Chairman of the Executive Com-  
mittee.

Letters were read from the Religious Tract  
Societies of London and Liverpool, introducing  
to the Society Rev. F. A. Cox, LL. D. of  
Hackney, near London, and Rev. James Hoby,  
of Birmingham, delegates to the Baptist church-  
es in the U. States; and Rev. Dr. Cox opened  
the meeting by prayer.

The President delivered an address, briefly  
exhibiting the present prosperous state of the so-  
ciety, and the grounds for grateful praise to God  
in the favorable circumstances in which the  
meeting was assembled; the Treasurer's Re-  
port was read by Moses Allen, Esq., and an ab-  
stract of the Annual Report by William A.  
Hallock, Cor. Sec'y.

On motion of Rev. David Abel, of the Re-  
formed Dutch Church, missionary from South-  
eastern Asia;

Seconded by Rev. George Shepherd, of the  
Protestant Episcopal Church, Stratford, Conn.

Resolved,—That the Report, an abstract of  
which has now been read, be accepted and pub-  
lished under the direction of the Executive Com-  
mittee.

On motion of Rev. Wm. S. White, General  
Agent of the Virginia Tract Society;

Seconded by Rev. John A. Clark of the Prot-  
estant Episcopal Church, Providence, Rhode  
Island;

Resolved,—That, in accordance with sug-  
gestions of auxiliary societies, Public Meetings  
and respected individuals in various parts of  
the country, this Society will endeavor, as soon  
as practicable, to supply with its standard evan-  
gelical volumes, the entire accessible popula-  
tion of the U. States.

On motion of Rev. E. N. Kirk, of the Pres-  
byterian Church, Albany;

Seconded by Rev. John Gridley, M. D. Gen-  
eral Agent of the Society for Ohio and Indi-  
ana,

Resolved,—That, as a Scriptural and suc-  
cessful means for bringing the truths of the  
Gospel to exert an influence upon the con-  
sciences and hearts of individuals, personal  
Christian effort, connected with tract distribution  
has a just claim on the services and prayers of  
every friend of the Redeemer.

On motion of his excellency Peter D. Vroom,  
Governor of New Jersey;

Seconded by Rev. Baron Stow, of Boston;

Resolved,—That, with the blessing of God,  
this society endeavor to meet all the providen-  
tial openings for Tract distribution in Foreign  
and Pagan lands.

On motion of Rev. Amos Sutton, General  
Baptist Missionary from Orissa,

Seconded by Rev. James Hoby, of Birming-  
ham, England, delegate to the Baptist churches  
in the United States; supported also by Rev.  
Dr. Cox; of England;

Resolved,—That grateful praise be rendered  
to God for the success which has attended the  
efforts of this Society the past year.

The exercises were interspersed with singing  
and were closed with the apostolic benedic-  
tion, pronounced by Rev. Dr. Crocker, of Prov-  
idence.

## The Volume Enterprise.

Rev. W. S. White, General Agent of the Vir-  
ginia Tract Society, in offering the resolution  
to endeavor to extend the circulation of the

Society's standard evangelical volumes through-  
out the U. States, said he had spent the past  
year in this department of the society's labors,  
and found it full of encouragement.

When I first determined to enter on the work,  
said Mr. W. I called to take leave of a respect-  
ed elder in my church. He asked me to tell  
him something about this enterprise, for which  
I was leaving them. I did so, and mentioned  
several of the volumes. As soon as I named  
Baxter's Call, his eyes filled, and with deep  
emotion, he exclaimed, "That's the book, the  
very book." He then informed me that Bax-  
ter's call was the blessed instrument of his own  
conversion.

## Baxter's Call in a family which could not read.

A distributor visited a family which could not  
read; consisting of the parents and two grown  
daughters. The former were absent. On propos-  
ing to sell a book to the daughters, they com-  
plained of not having the means to buy. He  
offered the book gratuitously. The distressing  
truth was then told; they could not read. He  
still insisted on their accepting it. They did  
so; and scarcely was the distributor out of  
sight, when they called on an aged Methodist in  
the neighborhood, told him of the strange visitor  
and his surprising kindness, and begged him to  
read to them the book. He had not read three  
pages, when one of them, in tears, stopped him,  
and begged him to pray. The other wept.—  
They read and prayed alternately; truth reach-  
ed their consciences—they trembled—repent-  
ed, and were converted. By and by the parents  
returned. They had the same blessed book  
read to them, and they too were brought to re-  
joice in hope of the glory of God. Here  
were four souls saved in one house, by means of  
Baxter's Call. Sixteen other cases of conver-  
sion have occurred in the same county by the  
same means.

## Books exchanged with an Infidel.

A distributor visited an infidel, who had vowed,  
(and strange as it may seem, his wife un-  
der the vow)—that he would never own a  
Bible or any kindred book. He had Volney's  
Ruins, he said, which was worth more than the  
Bible and all such books together. The distri-  
butor then proposed to borrow Volney, pro-  
vided he would borrow some of his books; and  
farther agreed to read page for page with him  
the year round.

This proposal was accepted; Volney taken by  
the distributor, and Baxter's Call and Keith on  
Prophecy by the infidel.

This work, said Mr. W. is also practicable.  
Our plans are more easily understood, and  
more universally approved than almost any  
other scheme of benevolence. Scarcely a pre-  
judice is encountered, or a note of complaint or  
opposition heard. We find little difficulty in get-  
ting voluntary distributors. Planters, merchants,  
physicians, lawyers, and ministers of the gos-  
pel take hold with promptitude and energy.—  
About 56 individuals are thus engaged, at this  
time, in 12 counties.

From the Southern Baptist.

It is a source of deep mortification to the be-  
nevolent among us, that as a denomination, we  
are justly reproachable for our inattention to  
the



told recently by a person who has charge of the furnishing department of a principal store here, one of which the commissions on cotton are probably \$20,000, that his usual sales of spirit before Christmas, which were formerly monstrous, have dwindled down to almost nothing.

Business has been and is brisk. They have not had so good a season for ten years. The exports of Savannah will be twelve millions in cotton alone—say 200,000 bags at \$60 the bag; and that is far more, relatively, than the exports of any city in the Union, or probably in the world. The other exports are little, say 300,000 or so, chiefly lumber and rice."—*Mer- cantile Journal*.

#### ILLUSTRATIONS OF SCRIPTURE.

In the mild climates of Europe, we calmly read of the march of an army over the arid plains of Asia, or a pilgrimage amidst the stillness and desolation of Arabian deserts; but we must have experienced some of their difficulties before we can participate in the joy of the Israelites, when, after tasting the bitter waters at Marah, they came to Elim, and encamped near twelve wells of fine water, and threescore and ten palm trees. The rich coloring in the pastoral psalms and prophetic writings, of rivers, groves and pastures, was intended to depict the greatest blessings, both in a literal and figurative sense." Mahomet, a native of Arabia, promises his disciples, among the chief pleasures of his voluptuous paradise, beautiful groves and gardens, fountains of incorruptible water, rivers of milk, and brooks of honey. He knew well how such allurements would work upon the imagination of his Arabian converts.—*Forbes's Oriental Memoirs*.

The river dividing the armies, our fatigued troops were incapable, after the battle, of pursuing the flying cavalry; we therefore marched a mile further, and encamped near Hosamee, on the ground lately occupied by the enemy; who, in that expectation, had cut down the traces, destroyed the village, and burnt all the corn and provender they could not carry off. The surrounding plain, deprived of its verdant ornaments, was covered with putrid carcasses and burning ashes. The hot wind, wafting from these fetid odours, and dispersing the ashes among the tents, rendered our encampment extremely disagreeable. During the night, hyenas, jackals, and wild beasts of various kinds, allured by the scent, prowled over the field with a horrid noise; and the next morning a multitude of vultures, kites, and birds of prey, were seen asserting their claim to a share of the dead. It was to me a scene replete with horrid novelty, realizing the prophet's denunciation—"I will appoint over them four kinds, snail the Lord; the sword to slay, and the dogs to tear, and the fowls of the heaven and the beasts of the earth to devour and destroy." Jer. xv. 3.—*Id.*

However unhealthy may be a winter encampment in Guzerat, I think it far preferable to the extreme heat. We had not indeed the simoom of Arabia, nor the sirocco of Italy, but we experienced the mingled effects of the scorching heat of the former, and the languor occasioned by the latter. A scarcity of water in such situations was a dreadful evil, which we frequently encountered. I remember almost dying of thirst, when I had emptied my own canteen for some wounded soldiers, and entreated a friend to give me a few drops, without effect. His was almost exhausted; and when there is but little water in a leather canteen, the hot wind soon dries it up. Often, during a short slumber in my palanquin, have I realized the affecting description given by the prophet—"The thirsty man dreameth, and behold he drinketh! But he awaketh; and behold, he is faint, and his soul hath appetite." Isaiah xxix. 8.—*Id.*

The Mahattas do not seem to mind heat or cold, wet or dry encampments, nor any other inconvenience: fond of a rambling life, predatory excursions are their great delight. The followers of the camp are a singular set of people. I do not mean the regular shop-keepers, or persons who hold situations in the army, but those who attach themselves to it, with their wives and children, to pick up what they can find; who have no other place of abode, nor mode of obtaining a living. Each man possesses a half-starved ox, or an ass, which is laden with the wealth of the family, perfectly corresponding with an ancient picture of the wily Gibeonites, in their pretended embassy to Joshua. They "worked wily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy." Josh. ix. 4, 5.—*Id.*

#### BAPTIST HOME MISSIONS.

The Third Report of the Executive Committee is received, and is well calculated to excite deeper interest in this important subject, and ought to provoke to more liberal, far more liberal donations and sacrifices than have heretofore been made by Baptists for this purpose.

The receipts of the society for the last year, were only \$8,663 84, and its disbursements \$8,839 97, leaving \$176 13 due the treasurer. Many of the 96 missionaries appointed, receive for their services but \$100 a year. Reason teaches every man, that such a sum is very inadequate to the support of a man who gives himself to the work.

We shall at this time lay before our readers only some resolutions passed at the meeting, bearing directly upon the Tract and Home Mission subjects.

The Committee appointed to consider the importance of securing the co-operation of State Conventions, Associations and Domestic Missionary Societies, beg leave to report—

Your committee feel deeply the importance of bringing our denomination throughout the U. S. to co-operate in the great work in which your society is engaged; and as this object would be very essentially advanced by a regular cor-

respondence between the several State Societies and the American Baptist Home Mission Society, they would recommend the following resolution:—

Resolved,—That all State Conventions, Associations, and Domestic Missionary Societies of the Baptist denomination throughout the U. States be, and they are hereby affectionately invited to associate themselves with the Amer. Bap. Home Miss. Soc. at least so far as to send an annual report of their missionary operations, embracing the amount of missionary labor, receipts, disbursements, &c., in order that all efforts made in the cause may be reported annually in the minutes of the Home Mission Society.

All which is respectfully submitted,  
JOHN PECK, Chairman.

Executive Committee,  
Archibald MacLay, Leland Howard,  
Spencer H. Cone, Chas. L. Roberts,  
C. G. Sommers, Wm. Winterton,  
Duncan Dunbar, Timo. R. Green,  
W. R. Williams, John Bowen.

J. Going, Fx. Officio.  
W. Colgate,  
G. W. Houghton,

On motion of Rev. I. M. Allen, of Pennsylvania, the following resolution was adopted:

Whereas, the call for Tracts in the Mississippi valley is constantly increasing; and whereas the Board of Managers of the Baptist General Tract Society are making special efforts to raise \$5000 for the distribution of their publications through the agency of the missionaries of the Am. Bap. Home Miss. Soc., therefore,

Resolved,—That the Bap. Gen. Tract Soc. formed with a view of efficient co-operation in this great department of Christian benevolence, and only waiting for the means to engage in the work with that energy and efficiency which the growing wants of the world require, is worthy of more general support than it has yet received; and this body hereby earnestly and affectionately commend the society to the prayers and liberality of our churches, that it may sustain a more prominent part in the great work of sending the gospel into the West, and of evangelizing the world.

On motion of Rev. J. M. Peck, of Illinois, seconded by Rev. A. Bennett, of New York, agent of the Baptist Board of Foreign Missions,

Resolved,—That from the obligation of the Christian to the Lord Jesus Christ—the peculiar circumstances of our denomination especially in the Mississippi valley,—the efforts now making by foreign influence, to subvert our most sacred principles, and control our future destinies, and the voice of Divine Providence from the four quarters of the globe, for a more enlarged system of benevolent effort, our whole denomination in N. America are held by the highest and most sacred bonds, to desire most ardently, to pray most devoutly and constantly, to labor unremittingly, and to contribute bountifully for Home Missions till every church is provided with a pastor, every family brought under religious influence, every child sufficiently taught in the word of God; every town, village and settlement provided with gospel ministrations, every ordinance of the gospel restored to apostolic purity, every public and private vice eradicated, and every sinner converted.

MISSION SHIP.—Rev. Mr. Eastman stated, in his address before the Association, that within a few days past, from \$10,000 to \$12,000 had been subscribed by several gentlemen in New York, towards procuring a ship to be employed by Gutzlaff and others in Missionary service.—*Con. Obs.*

#### For the Secretary.

#### TWO GODS.

Pride and Popularity are two deities which receive a principal part of the homage of the world, and (I am sorry to say it) too much of that of professed Christians at the present day. Pride takes the lead, while popularity brings up the rear, calling in fashion to the assistance of both; pride invents and contrives, while popularity quiets the conscience, hides the interior with a plausible surface, and makes it sit easy, where it otherwise would be but an inconvenient and unwieldy garment.

If it is the fashion for men to be covetous, they will be covetous, notwithstanding the denunciations of heaven against such a course of conduct. But if it is the fashion for men to give, they will give, and that perhaps most liberally, though they may be influenced by no higher motive than that of aggrandizing themselves in the view of their fellow mortals; and because others give, they give; in fact, they do it to be popular, entirely irrespective of duty, or any good principle of heart, forgetting that the eye of Omniscience is upon them, scanning their most secret motives, which no disguise can hide. But this should never be the case with the Christian, who professes to act, and act alone for his God; no, he should be actuated by holier, and higher motives, if he would accomplish any good in the world, secure to his own soul a blessing in this life, and in that which is to come receive the everlasting reward of a good and faithful steward.

This same pride and popularity, will destroy the very vitals of Christianity. It is an enemy to all true godliness, it is an incubus, which when settled upon the soul of the Christian, so dissipates his mind, and destroys his appetite for the good, and wholesome truths of the Bible, that it must be counteracted by the direct influences of the Holy Spirit—by the extra watchfulness and diligence of the Christian, or it will most assuredly plunge him into the lowest depths of darkness and sorrow. Hence many of the professed disciples of Jesus sit with cold indifference, nervous agitation, or sleepy weariness under the plain, practical preaching of the gospel, if, forsooth, it happens to be delivered in a rather unfashionable style, or by some minister of Jesus Christ who is not so popular,

and therefore not so acceptable as some of his more favored brethren. And in a time of coldness and declension in religion, such preaching will not unfrequently drive them from the house of God. They have no relish for the sublime truths of the gospel, unless they are dressed out in all the fashionable technicalities of the day. Indeed the heart may have become so cold, the taste so depraved, the affections so benumbed, the mind so dissipated, and the ear so fastidious, that it is with difficulty, and extreme reluctance, they can listen to any of the preachers of the "old school," or perhaps some of the new, unless they have been so exceedingly fortunate as to become the favorites of the public. Would the plain, practical discourses of our blessed Lord and Master have suited such? Is there not great need of the divine admonition being often repeated, "take heed how ye hear?"

The love of novelty and display, is the natural offspring of pride and popularity; and not unfrequently predominates at the expense of many important christian duties. The mind becomes amused, and attracted by new scenes, new vanities, and new follies: they are fashionable; they, therefore, perhaps inconsiderately, engage in them, with an avidity and composure truly lamentable, and much to be deprecated. And oh! what great sacrifices they are oftentimes willing to make, to gratify those sinful propensities of their natures. The hour for secret devotion, and private communion with the father of our spirits, and that blest companion His holy word, must be lost! The meeting for conference, prayer, and praise, must be neglected! our peace of mind destroyed! and our real enjoyment, and spiritual prospects blighted! and all for that which profiteth nought. The multitudinous mass of new works, together with the various periodicals of the day, which are continually thrown from the press, make it exceedingly necessary to exercise a good degree of independence of mind—of decision of character, and of judicious reflection, to guard against any detrimental influence they may exert upon us. They are fashionable—written in a fashionable style, coming from popular authors, therefore popular,—hence they are read, and alas! too often a Baxter, a Fuller, or a James are thrown aside to give place to the "Last days of Pompeii," or some other new and fashionable novel, and by those too who profess better things, but who, it is to be feared, are forgetful of their own latter end.

"Oh! that they were wise, that they understood this, that they would consider their latter end!" Such do not like to be thought behind others in those nice particulars, but are not so ambitious to obtain religious knowledge, growth in grace, and knowledge of our Lord and Saviour Jesus Christ; they are not so inquisitive to learn the joys, and sorrows, and christian experiences of a host of worthies who have preceded them in their pilgrimage to heaven. It must be apparent to every observing mind, that pride and popularity are deadly enemies to revivals of religion. Seldom, if ever, do we see a church refreshed from the presence of the Lord, where these passions are suffered to predominate. The Lord looketh on the humble. There must be humility in the church of Christ, in order to be blessed with a revival; and as pride is the direct opposite of it, they cannot exist together—the one or the other must be slain. Covetousness, sensuality, affection, worldly-mindedness, and discontent, are the legitimate streams flowing from those corrupt fountains; but when we see a church abounding in every good word and work—contented to receive the bread of heaven, though it be served up to them in the plainest and most simple style—prayerful, devotional, minding not high things, but obedient, consistent, and practical christians, we may reasonably expect that "the day spring from on high" will visit them, and that they will be revived and blessed indeed.

Men may, and often do, many things which are of themselves good and meritorious, but the very motive which actuates them may counteract the effect, and hence the blessing is lost. But he who would "seem to be religious," and that for the eye of man alone, who would be liberal and kind to the poor, that it may be blazoned abroad,—

"On charitable lists—those trumps which told  
The public ear who had in secret done  
The poor a benefit; and half the alms  
They told off, took themselves to keep them sound-  
ing."

He blazed his name—more pleased to have it there,  
Than in a book of life."

can reasonably expect nothing but coldness, and stupidity; he cannot look up to heaven and the Father of mercies, confidently expecting a blessing.

We dislike very much to have the epithets "puritanical," "righteous over-much," "bigoted," &c. applied to us, and therefore leave many things undone which we ought to do, and do many things which we ought not. But to be blessed of the Lord—to enjoy a revival of religion in our own souls, and in the church, we must be more particularly concerned about sustaining a character in the eye of heaven, of true humble followers of the meek and lowly Jesus; seeking alone to know and do His will; for we may rest assured that His blessing never will descend and rest upon us, until we burst the fetters of those cruel tyrants, those domestic enemies, those destroyers of our peace;—their cankering chains will so fasten us to earth, to its vanities, its follies, and its soul destroying influences, that the soul will lose its elasticity, so that it will be impossible for it to spring upward to partake of those heavenly refreshments so desirable, those joys and treasures which are durable as the throne of Jehovah, and pure as holiness itself.

Men like to be free; they like to be independent, and will be so in almost every particular they choose. But, strange infatuation! they are so in love with the usurpation and slavery of fashion, of pride, and popularity, that they with pleasure welcome their chains—cling to them with a tenacity quite unaccountable, although they are fully aware that it destroys

their peace and happiness, limits their usefulness, paralyzes their efforts of christian benevolence and philanthropy, drives the Holy Spirit from them, and will eventually, unless repented of and forsaken, ruin their precious and immortal souls.

JUSTITIA.

For the Christian Secretary.  
Hartford, June 22, 1835.

Rev. Sir,—

It has occurred to the writer, that the following brief communication might not prove uninteresting and unimpressive to the lovers of peace and concord, and to all who are disposed to do the will of their Heavenly Father.

Yours, &c., W. S.

#### "THE DOING PEOPLE."

The "making void the law through grace," is, most unhappily, one of the characteristics of several portions of this highly favored country. It is a common expression, "we can do nothing," and again, "we must wait for the Lord's time," &c. But what does the Saviour say to all who profess to love him? "If ye love me, keep my commandments." Not as legalists. Not in your own strength! but as branches of the true vine, bring forth fruit. For "without me, ye can do nothing." "And who goeth a warfare at his own charges?" "We have this treasure in earthly vessels, that the excellency of the power may be of God, and not of us." "I can do all things through Christ which strengtheneth me."

Will it not be well, therefore, to do something for those who say they can do nothing? To contribute liberally to Education and Home Missionary Societies of the church, that a pious and enlightened ministry may go forth, clad with the armor of truth and righteousness,—speaking the truth in love," healing divisions in the churches, proclaiming "glory to God in the highest, and on earth peace, good will to-ward men."

Brethren, help, in the name of the Lord.—"Come to the help of the Lord against the mighty." "While men sleep," the enemy is awake, active and persevering. What, then, do ye more than others? "Let others see your good works, and glorify your Father who is in heaven."

A Fellow Traveller to Zion.

For the Secretary.

#### CHOICE SAYINGS OF HENRY.

BY DELTA.

(Continued.)

303. One mercy from God encourages us to hope for another, if it engages us to prepare for another.

304. The creature that we make our hope, commonly proves our hurt.

305. The believing fear of God is a special preservative against the disquieting fear of man.

306. If God makes former deliverances his patterns in working for us, we ought to make them our encouragements to hope in him, and to seek to him.

307. God smites that he may not kill.

308. A wicked minister is the worst of men.

309. The tyrants of the world are but tools of Providence.

310. Great conquerors are often no better than great robbers.

311. We should not be frightened at those enemies that can do no more than frighten us.

312. When God has work to do, he will wonderfully endow and dispose men for it.

313. Trouble, like fire, is spreading; and when it begins, who knows where it will end?

314. They that will not be counselled, cannot be helped.

For the Christian Secretary.

#### THE REPLY.

Ministering brethren in all parts of the State have already received, or will soon receive, a "Reply" to the "English Letter" on the subject of Slavery, adopted by a Convention of more than fifty Baptist ministers in Boston, in May last.

The object of this Circular, as the brethren will perceive, is to procure their signatures. It has been intimated by the Committee, that if the brethren in Connecticut will signify their willingness to append their names to the Reply, to one of the pastors in this city, (which many of them can do by private conveyance, without expense of postage,) those names can all be sent at once to the Committee, which will be a very considerable saving of expense in the aggregate.

This is to be regarded merely as an intimation from the Committee of the Convention. The brethren of course will take such a method to signify their wishes, as shall seem best to them.

One requested to circulate the Reply.  
Hartford, June 27, 1835.

Resolutions favorable to the cause of Peace, adopted by the General Association of Connecticut, at their meeting in Enfield, June 7, 1835.—

1. Resolved, That we highly approve the object and efforts of the American, Connecticut, and other societies for the promotion of universal peace, and commend them to the prayers and patronage of the Christian community.

2. Resolved, That ministers of the gospel connected with this Association, be requested to preach on this subject at least once a year, and churches to observe in December, the annual concert of prayer for the prevalence of peace through the world.

The following are the names of the gentlemen appointed 1st May, by the American Peace Society, as their executive committee:—

Hon. Wm. W. Ellsworth, Chairman.  
Rev. T. H. Gallaudet, Corresponding Secretary.  
Francis Follows, Esq., Recording Secretary.  
David Watkinson, Esq., Treasurer.  
Rev. N. S. Wheaton, Rev. C. C. Vanarsdalen, Rev. G. F. Davis, Wm. Watson, J. Hubbard Wells, Melvin Copeland, E. P. Cooke, Dr. S. W. Brown, E. B. Steadman, P. Canfield, J. Catlin—Directors.

They are requested to meet at William Watson's store, at half past 7 o'clock, P. M. July 7th—also the Directors of the Conn. Peace Society.

For the Christian Secretary.

#### CON. LITERARY INSTITUTION.

The Board of Trustees of the Con. Lit. Institution, are happy to announce to the public, that the concerns of the Institution are in prosperous circumstances. They would not say that all things relating to the internal and external management of it, are at present, in the most desirable state; but they would be understood confidently to say, that the whole concern is in an improving condition, and is approximating to an elevation which will secure for it the patronage and confidence of the entire Baptist denomination throughout the State. This Institution is the offspring of the denomination. It came forward with zeal and interest, and nobly subscribed to its funds, the requisite amount of which was Ten Thousand Dollars. All of which, however, has not been collected. The amount collected has been faithfully laid out, in purchasing a small but very valuable farm, with a mansion house, and suitable outbuildings; and in erecting a spacious and commodious brick edifice, four stories high, (including the basement story, which is of stone,) and 74 feet long by 33 wide, besides several large rooms for about forty students. It is the intention of the Trustees to furnish the rooms and accommodate students with board on the most reasonable terms. For this purpose, they have with the commencement of the present term, placed a Steward upon the premises, who, it is believed, will spare no pains to render comfortable the condition of the student.

At the instance of the Con. Baptist Education Society, the Trustees petitioned the late Legislature of the State for an act of incorporation, which petition has been granted, and the charter accepted by the Trustees, and approved by the Education Society, and is heretofore subjoined.

At the meeting of the Trustees in Middletown, on the 9th of June, they were organized as a legal body, by the choice of Rev. Gustavus F. Davis, President, Rev. George Phippen, Secretary, and Edward Bolles, Esq., Treasurer.

In conclusion, it may be proper to remark, the funds collected are exhausted—the rooms for students are not all furnished, and we much need a philosophical apparatus; and it delinquent subscribers will now pay their subscriptions, and the churches come forward and furnish fixtures for the rooms, the operations of the Institution will be greatly facilitated.

It is well known that the location of the Institution, in the delightful village of Suffield, is excelled by few centres, the facilities of communication are so great they measurably remedy that inconvenience.

Rev. Harvey Ball, a thorough and critical scholar, is Principal, and at present is assisted in the English department, by Mr. G. A. Curtis.

#### Price of Tuition.

For the Languages, Latin, Greek, &c.	\$5 00
French and Hebrew, per quarter,	3 00
Higher branches of English,	4 00
Common English branches,	3 00
Prudential expenses,	25
Board and washing, six pieces per week, including tea and coffee, \$1 12 1-2 per week. Without tea and coffee, \$1 per week. Furnished rooms from 50 to 75 cents per term.	

GEO. PHIPPEN, Sec'y.

#### ACT OF INCORPORATION.

At a General Assembly of the State of Connecticut, holden at Hartford in said State, on the 1st Wednesday of May, in the year of our Lord one thousand eight hundred and thirty-five.

Sec. 1st. Resolved by this Assembly, that Gustavus F. Davis, George Phippen, Albert Day, Henry Stanwood, John Cookson, George Mitchell, Martin Shelton, Samuel S. Mallery, Rollin H. Neale, George Reed, James H. Linsley, Gordon Robinson, Joseph B. Gilbert, Waterman Roberts, and Edward Bolles, be, and they are hereby constituted a body politic and corporate, by the name of Connecticut Literary Institution, and by that name they, and their successors in said trust, shall continue a Corporation forever, with power and capacity to contract, to sue and be sued; and to prosecute and defend suits at law, or in chancery; to have and use a common seal, to hold and use any estate, real or personal, and the same to lease, sell, and convey, provided that the same shall not exceed Twenty-five thousand dollars.

Sec. 2d. The general management and oversight of said Institution shall be vested in a Board of Trustees, to consist of not less than thirteen, nor more than twenty-one, who shall be chosen triennially, by the Connecticut Baptist Education Society.

Sec. 3d. The Board of Trustees shall appoint a President of the Board, a Secretary and Treasurer from their own number; also, the Instructors, agents and servants of the Institution, all of whom shall hold their offices during the pleasure of the Board. It shall have power to regulate the studies and manual labor of the pupils; to provide for the erection of Mechanic-shops, and furnish them for the use of the pupils; to provide suitable facilities for agricultural and horticultural labors, and also to fill any vacancies which may occur during the term of their appointment.

Sec. 4th. A meeting of the Board shall be called by the Rev. Gustavus F. Davis, President of the existing Board of Trustees, in the month of June next, at such place as he may designate, public notice being given thereof in some newspaper in Hartford, at which meeting the Officers of the Board, specified in the third Section of this Charter, shall be chosen. All meetings of the Board, after the same shall have been organized as above provided, shall be notified in such manner, and held at such times and places, as the Trustees shall prescribe, provided however, that the President of the Board shall have power, and be under obligation, to call special meetings of the same, at the request of four of its members.

Sec. 5th. The Board of Trustees shall have power from time to time, to make and establish By-laws relative to the management and government of the Institution, and the concerns of the Corporation, provided that they shall not be inconsistent with this Charter, or the laws of this State, or of the United States.

Sec. 6th. The real estate to the amount of fifteen thousand dollars, belonging to the Corporation, shall be exempt from taxation, so long as the same shall be used, and the avails thereof expended solely for the purposes of education.

Sec. 7th. No person shall be debarred the literary privileges of said Institution, on account of his religious opinions or denominational peculiarities. Provided, That this act may be altered or revoked at the pleasure of the General Assembly.

State of Connecticut, at the office of the Secretary of State, Hartford, June 9, 1835.

I hereby certify, that the foregoing is a true copy of the Record in said office. In testimony whereof I have hereunto set my hand, and the seal of this State, on the 9th day of June, A. D. 1835.

ROYAL R. HINMAN, Secretary.

The General Association of Connecticut (Congregational) held its annual session at Enfield, last week. From the accounts of its proceedings, published in the Connecticut Observer, the following facts are learned:—

The whole amount appropriated from every quarter, by our denomination, in this State, for Home Missions, the past year, is \$11,901 75; \$3,635 were appropriated to feeble congregations in Connecticut, \$1,100 to Rhode Island, and nearly \$7,000 were expended for the Western Valley.

The Connecticut Branch of the American Education Society had expended more than \$4,000 the past year; and a resolution was passed to endeavor to raise \$7,000 for that service the present year.

It was stated that the American Education Society, directly, and indirectly, had already brought into the field 1000 ministers of the gospel; that it has now up- on its books the names of 1,040 beneficiaries, scatter-



Smith, Mr. Elisha Dodd, Jr., of the firm of Mann & Dodd, of this city, to Miss Fanny Bunce.  
At New York, on the 3d inst., by Rev. T. B. Bryant, Mr. John Hise, Sen. aged 79, to Miss Eliza, daughter

of James Epps, aged 19.  
 Hall, conjugal love! emporium of bliss,  
 If an elysium on earth—it is this—it is this.

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**DIED.**

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In this city, on the 23d inst. Thomas H., only son  
 of Aaron and Priscilla S. Clapp, aged 5 years.  
 Rest, my sweet child, in silence rest,  
 Within the peaceful tomb,  
 Till Christ thy Lord, thy Saviour blest,  
 To raise the dead shall come.  
 In this city, Mary, daughter of Mr. Charles Whit-  
 ting, aged 6 years.  
 At East Hartford, Capt. Samuel Williams, 37.

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**NOTICES.**

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**Polemic Society.**  
 THE Society will meet on Monday evening next,  
 at the house of Mr. W. ADAMS, (Butt street,) at a  
 quarter before 8 o'clock, precisely.  
*Hartford, To June 27, 1853.*

**NOTICE.**

**T**HE Court of Probate for the District of South-  
ton has limited and allowed six months from  
the date hereof, for the creditors to the estate of Jo-  
seph Neal, late of Southington, deceased, to exhibit  
their claims for settlement. Those who neglect to  
present their accounts, properly attested, within said  
time, will be debared a recovery. All persons indebt-  
ed to said estate are requested to make immediate  
payment to ISAAC SHEPARD, } Admin-  
MATILDA NEAL, } istrators.  
Southington, June 8, 1835. } 3c22

**Supplement to**  
**SIX MONTHS IN A CONVENT.**  
**D**USSELL, ODIORNE & CO. are stereotyping.

and will soon publish, in a volume corresponding in size and form to that of "Six Months in a Convent," the

"*This Education forms the common mind,  
Just as the twig is bent, the tree's inclined.*"

More than half of the above work has already gone through the press. Its publication has been delayed to wait the promised "Documentary Evidence," which the "Lady Superior," and her "Preliminary," in her answer to Miss Reed, pledged themselves to produce immediately. It is understood that the design is abandoned. Should it not have been, the Committee are desirous to meet all evidence that can be produced to discredit the "Narrative." They are also particularly desirous to obtain copies of the Novice's and other Directories, and the genuine Rules of St. Augustine, which were in use at the Convent'. These documents, which would fully confirm Miss Reed, the friends of the Convent withhold from the public.

The publishers are confident that the "Supplement" will be found equal in interesting detail to the original Narrative, and that it will be greatly superior as a sound and convincing demonstration of the dangers of CLOISTER EDUCATION. An equal amount of

important facts, proofs, and argument in a popular form, have probably never been collected and arranged in so small a space, in the whole history of the Catholic controversy. The object is truth and argument, not abuse and invective.

✠ Editors who publish the above notice, and forward a copy of the paper containing it to the "American Traveller, Boston," shall receive a copy of the work.

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## Hartford Fire Insurance

**Company.**  
Office north side State House Square, between the  
Hartford and Exchange Banks.

**T**HIS Institution is the oldest of the kind in the  
State, having been established more than twenty  
years. It is incorporated with a capital of  
\$50,000 Dollars, which is invested and secured in the  
best possible manner. It insures Public Buildings,  
Churches, Dwellings, Stores, Merchandise, Furni-  
ture, and personal property generally, from loss or  
damage by fire, on the most favorable and satisfactory  
terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office directly to the Secretary; and their proposals

The following gentlemen are directors of the Company:—  
Eliphalet Terry, Albert Day.

James H. Willes, Samuel Williams,  
S. H. Huntington, F. J. Huntington,  
H. Huntington, Jr. Elisha Colt,  
R. B. Ward.  
ELIPHALET TERRY, *President.*  
JAMES G. BOLLES, *Secretary.*

**WANTED**  
IMMEDIATELY, Fifteen or Twenty Vest, Pantalons, and Cloak Makers.

June 20. J. W. DIMOCK. 23

**Wayland's Moral Science.**  
JUST PUBLISHED,  
THE ELEMENTS OF MORAL SCIENCE, in-  
cluded as a Text Book for Students. By Francis

used as a text book for Students. By Francis  
Mayland, D. D., 1 vol. octavo, 400 pages.  
☐ For sale by  
**BELKNAP & HAMERSLEY.**  
June 6. 21

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**New Books.**

Just received, and for sale by  
**CANFIELD & ROBINS.**  
Ross' Journal of an Expedition to the North Pole.  
Todd's Student's Manual.  
Letters from Constantinople and its environs, by an  
American. 2 vols.  
Helen's Pilgrimage to Jerusalem.  
Abbotsford and Newstead Abbey,—being No. 2 of  
"Miscellany."

rayon Miscellany.



## POETRY.

From the Poughkeepsie Telegraph.  
THE POLISH EXILE.

BY THE REV. GEORGE COLES.

There goes a pilgrim all alone,  
A wanderer in this world of woe;  
May God Almighty be his guide,  
While here he wanders to and fro;  
From every ill  
Preserve him still,  
And guard him well from every foe.  
"I've wandered through the nations oft,  
And travelled far beyond the sea;  
Much people I have gazed upon,  
And they have often gazed on me;  
But I'm unknown,  
And all alone,  
An exile still, and still must be.  
"When I have seen at close of day,  
From some fair lonely cottage near,  
The curling smoke ascending high  
Above the hills like incense clear;  
I've said, 'the man is surely blest,  
That thus can find at even-tide  
The sweet domestic hearth, and seat  
Him by his lovely babes and bride.'  
But I alone  
Am still unknown,  
An exile still, what else betide.  
"The fleecy clouds that fly so swift,  
Are by the lightning fiercely riven;  
Whither they go it matters not;  
I'm like them by the tempest driven,  
Against my will,  
An exile still,  
And all alone on this side heaven.  
"The trees are lovely in the grove,  
The flowers are beautiful when blown;  
But they are not my country's growth—  
The trees and flowers are not my own?  
They're nought to me,  
Where'er I be,  
Where'er I go, I'm all alone.  
"The brook glides gently o'er the plain,  
And through the meadows winds its way;  
But ah! its sweetly rippling sounds  
Are not the sounds of infancy;  
Alas for me,  
Where'er I see,  
I'm all alone where'er I stray.  
"Sweet are the sounds of music's strains;  
But soft and soothing though they be  
To others' hearts, they're not to mine,  
No joys do they inspire for me;  
I'm all alone,  
And still unknown,  
An exile still in bonds, though free.  
"Why weepst thou? I've oft been ask'd,  
But when I've told the reason why,  
No sympathizing friend was near,  
To share my woes—my tears to dry;  
They knew me not,  
Nor shared my lot,  
An exile all alone was I.  
"I've seen old men, like olive trees,  
Look green in age, though ripe with fruits,  
Their children climbing on their knees,  
Or standing thick around like shoots;  
But none of those men called me 'son,'  
Their children never called me 'brother,'  
I stood an exile all alone  
Amid the group; nor sire nor mother  
Beheld with joy  
The stranger boy,  
But gave their blessings to another.  
"I've seen the youthful maiden too,  
In beauty standing all the while,  
Pure as the mountain's morning dew  
Upon the grass—bestow a smile  
On him she wish'd to call her spouse;  
But no one cast a look on me,  
Or ask'd me to her father's house,  
To share her bliss—her friends to see;  
Ah! worse than death,  
Or poisonous breath,  
Is this sad want of sympathy.  
"I've seen young men in all their prime,  
Stand heart to heart, and face to face,  
When one's return'd from foreign clime,  
Glad to prolong the fond embrace,  
As if they never more could part,  
As if they wish'd their souls were one;  
But I who knew a stranger's heart,  
An exile stood, and all alone,  
In spirit oppress'd,  
And sore distress'd—  
THERE IS NO COUNTRY LIKE MY OWN!  
"There are no friends nor fathers here,  
Nor spouses kind to smile on me;  
A brother's voice I cannot hear,  
A mother's form I never see,  
A sister's love I may not share,  
While here in exile still I roam—  
O, could I breathe my native air  
Beneath that dear ancestral dome,  
I'd rest content,  
Till life was spent,  
Nor seek abroad a better home."  
—  
Poor exile, cease to weep and mourn,  
Though friends and fathers are not here,  
Though thou dost only here sojourn,  
And this is not thy country dear—  
Where'er of joys or ills betide  
This world of changes here below,  
May God Almighty be thy guide,  
And guard thee well from every foe—  
From every ill  
Preserve thee still,  
AND PROSPER THINE WHERE'ER THOU GO!

## OUR CONVENTION.

Speaking of the late anniversary, the editor of the American Baptist has the following remarks, and let him that readeth understand.

On the whole, there was much interest in meeting so many of the ministers and messengers of the churches, and consulting with them for the promotion of the cause of our Lord Jesus Christ. It is worthy of remark, that while there were present a few of the fathers for counsel, the ministers were generally young, or in middle life, in their full strength, and fitted for action. And if there should be no unholy strife among them for mastery, if they add to their higher literary attainments, the piety, disinterestedness and fidelity of their predecessors, they will be eminently useful in building up the cause of Zion.

In conversation with Rev. Rufus Babcock, father of Rev. Dr. Babcock, President of Waterville College, Me., who is near fourscore years of age, and venerable in character as well as for years, we were anew reminded of the regret we have often felt that so few memorials exist of the fathers of the American Baptist churches. This was done by the interesting anecdotes of some of them in this State, relating principally to the disabilities they labored under, and the persecutions they endured in those early times. He himself remembered the time when there were but four Baptist churches in the State, and was personally acquainted with all the Baptist ministers at that early period. Now there are nearly 100 churches, and they are pretty well supplied with ministers, many of whom are shining lights in the Zion of our God.

Another extract from a correspondent of the same paper, in reference to the Georgia Convention, says,

I cannot prevail on myself to close this communication without alluding to another individual, much better known abroad than the excellent brother just alluded to. There was a subscription started during the meeting, to put up an additional building for the students. Seeing the subscription paper lying at a moment unoccupied, I picked it up, and saw it was headed by Jesse Mercer, with \$500. Laying down the paper and turning round, I saw the venerable old gentleman engaged with a trunk of books, offering them to his brethren for sale, with as much assiduity and address as if the question whether his family should get their breakfast that morning, depended upon his success. The moral of this scene was too sublime for it to be passed unnoticed.

It is well known that Eld. Mercer is one of the patriarchs of the Georgia Baptist Church, as well in his own person as the worthy representative of a revered but departed father. A book recommended by him will be very apt to find a purchaser, as it is well known he will recommend none but what is valuable.

The same writer, D. Williams, speaking of the Georgia Convention, and Mercer Institute, says first of the Convention,

What has given altogether a new character to this body, is their engaging, within the last three years, in the manual labor enterprise. As their zeal in this undertaking has been no less surpassed, their success has, thus far, corresponded with their devotion to the cause. So far as inexperience, and a superficial examination could judge, their plans are judiciously formed, and in successful operation. The number of pupils at present, is about 80, out of which are 10 or 11 beneficiaries, candidates for the ministry. The interest of their permanent fund is equal to the maintenance of 12.

It is a very natural inquiry with us at the north, how can manual labor institutions succeed at the south, where labor is so unpopular? I must confess that this was a problem that to my own mind needed solution, although I had formerly resided at the south for many years. But the problem is solved; the thing is established beyond a reasonable doubt, that manual labor schools will not only succeed, but succeed well at the south; I would almost venture to say, better than any other part of the country. There are already three or four in Georgia, and more contemplated.

The Session of the Convention was held the present year within a short distance of the Mercer institute; and I delayed in the neighborhood a day or two for the double purpose of attending the meeting and visiting the school. The farm contains 1,000 acres of land, the location is healthy and beautiful, and there are several buildings erected for the use of the Institution, and more needed. No contract is made until the cash is in hand to fulfill its obligation; consequently there is no fear of embarrassment. I spent two evenings at the Institution, and left it with the most pleasing reflections. If ever I saw indications of system and good rule on the one hand, and filial deference and cheerful subordination on the other, it was there.

And let it be recollected here, particularly, that the pupils of this school are not principally drawn from the lower classes of society; but, on the contrary, the majority of the boys, from the very beginning, have belonged to some of the most wealthy families in the State, and it is to this circumstance is owing past success; and it is from the same source the most favorable issue is anticipated.

If I mistake not, the future philanthropist and patriot will view in the commencement of manual labor institutions at the south, a new era in the habits and manners of the people. But to return to the Institute. This establishment possesses one advantage which I fear all similar institutions will not possess. That is, it has a well qualified Principal. My impressions were, that he combined in himself the prying business habits of a New England man, the activity of a Frenchman, and the bland urbanity of the southern gentleman. He is the farmer, the student, and one of the professors. Under such men, such Institutions will flourish. But the best of his character is yet to be told. There was an evening meeting at the Institute, at the close of which he rose, and with a tremulous voice, and tears, I believe, trickling down his cheeks, begged that the ministers present would pray especially for the young men of the

Institution; that those who were professors, (and he observed that there were about 30) might live devoted to God, and that the rest might be converted; and turning to the students, he exhorted them in strains of the most exalted piety, evincing his parental solicitude for their present and future welfare.

Mr. Saunders, I have been told, was a fellow student, perhaps a classmate of Dr. Brantly; he has, however, devoted his life to the cultivation of a farm, until, through the urgent and repeated solicitations of his brethren, he was prevailed on to take charge of the Mercer Institute.

From the New-York Evangelist.

Mr. Editor,—  
At the meeting of the A. B. C. F. M. in your city in May, I was especially delighted with the spirit of the addresses, particularly those which urged upon ministers, fathers, mothers, and young men, the duty of consecrating themselves and their children to the missionary service. But one thing was wanting. I longed to hear bro. Kirk, or some one of the speakers, as they called upon others, to just come out and offer himself to the heathen. Why, on his own principles, and those of bro. Abel, should not bro. K. go to China? What is to hinder? Certainly not usefulness here, for on his own saying, I have often heard such appeals to ministers and parents, and I love to hear them; but Oh! how would it tell on the world, if such men as Dr. Spring, or Beman, or Kirk would sacrifice home, so called, influence and popularity, and all, and go like men—like Christians, to the poor perishing Pagans for whom they plead? I long to see it.

## THE LATE VOLCANIC ERUPTION IN GUATEMALA.

We are indebted to a friend for a pamphlet published in Comayagua, in Honduras, by authority of the Supreme Government of the State, containing a collection of reports from the various public officers of the remarkable volcanic phenomena which appeared in that region on the 21st, 22d, and 23d days of January last. The different reports describe the effects and appearance of the eruption at different places. They are of too great length to admit of giving the whole. The following is a translation of one of these documents:—*Boston Daily Advertiser.*

Official communication from the city of Nacame, to the Minister General, of the event from the 20th to the 28th of the present January, being a true copy of the original.

Citizen Minister General of the Supreme Government of the State:—

The 20th of Jan. at half past 6 o'clock in the morning, a cloud was observed upon the summit called Cosiguina, which arose in a pyramidal form, with so many hues, and of such a density, that we immediately presumed it proceeded from a volcanic eruption. At some height it separated into two parts, one spreading over the summit of Concehagua, and the other towards the peak of Pespire. Up to this time, nothing more was heard than, dull subterranean noises, nor had any trembling been felt. The cloud continued to spread, and the general alarm increased. At half past 10, there no longer remained a doubt of the malignity of this phenomenon, then extending itself with great rapidity over this place.

At half past 11, it became necessary to use artificial light, and at 12, we were involved in a general darkness which it is difficult to conceive, nor does any tradition exist of such in events of this description. Public prayers were immediately determined to be offered up by the inhabitants and their worthy pastor. At half past 2 in the afternoon, by the light of torches and candles, a supplicating procession moved. A little before, a shower of fine sand had commenced falling; in its course, the wind from the east having greatly increased, precipitated such a quantity of a kind of ashes or calcined dust, (powder) that many persons found it difficult to follow in the procession, or even to find their own houses, and some shocks now began to be felt.

At 5 o'clock in the afternoon, the ground was covered to the depth of three inches with this dust; at 6 o'clock, its density was diminishing considerably, leaving the respiration more free. In the midst of great affliction, and in the performance of acts of religion, we passed that memorable night of mourning and alarm. At 11 o'clock that night, and at 4 in the morning, there were two violent shocks, and alternately various slight ones, all preceded by rumblings, as well as sharp detonations, which were heard from an early hour in the evening.

The 21st, the day dawned serenely, dissipating in some measure, our apprehensions. At 8 o'clock in the morning, our hopes were dampened, on finding that the quantity of volcanic matter with which the atmosphere was charged, prevented the passage of the rays of the sun, which, however, for some moments displayed an opaque and sulphureous surface. On this day, the dust fell in less quantity, and much finer. In the same manner the shocks continued strong and slight. During the night of the same, the noises and reports which have been already mentioned, continued. At the dawn of day, the shower of dust was abundant. We had arrived at the break of day on the 22d, without our sad situation having been ameliorated; on the contrary, the opacity was greater. The noises and shocks continued. The neighborhood of this city, its square or citadel, and streets, were covered with four or five inches of the exhalations mentioned, and so fine that at the least breath of air they would rise, filling the organs of respiration; the trees in the field, the roofs of houses were the same, and were infected by a baneful stench.

In this situation, this municipality, with the concurrence of their pastor, thought proper to assemble the inhabitants for the purpose of adopting suitable measures for the exigency. The only ones which have occurred until now is to endeavor to wet the dust, which we believe to be most injurious to health, and to supply the

people with provisions; in both which, the inhabitants have assisted with promptness, as well by their personal services, as pecuniary, considering in the mean time what other measures of policy and salubrity they might adopt. On this day the horizon was observed to become clear, and the atmosphere freer. From time to time, slight shocks and rumblings were experienced. The evening twilight was clear, the stars were soon discovered; the sky became considerably clear, and at 12 o'clock at night, praises and thanksgiving to the Supreme Being were heard, for the now ascertained improvement of our critical situation. But at this very hour, a rumbling noise was heard, which continued increasing without interruption till a violent report took place like the discharge of many heavy cannon, 12 minutes after the commencement. It continued until a quarter past 12, when a violent shock took place, which was then the prelude of a new eruption; the rumblings now continued, with some intervals of a frightful silence. A dark column was seen to ascend anew from Cosanguina, covering this place, concealing the stars, and filling our hearts with mourning and affliction, now terrified by the incessant noise for a quarter of an hour of the dreadful reports and shocks.

At 5 o'clock, on the morning of the 23d, day broke without witnessing any increase in the clearing of the atmosphere, which, however, was sufficient to discover the cloud and new eruption which threatened us. Prayers and supplications to the Omnipotent God began; each quarter of an hour augmented the general terror; this reached its greatest height at half past 8, when the darkness considerably decreased the little clearness of twilight. This whole population believing that their last hour had now arrived, was assembling every moment in groups of persons of all sexes and all classes at the house of our venerable pastor, and with lamentation and sobs, begged for absolution from their sins.

The latter, who was unfortunately quite ill, absolved them in part, until, notwithstanding his painful situation, he went to the square, that he might be better able to excite them to contrition, to absolve them as he could in such terrible circumstances. At 9 o'clock, all terminated, and a scene more terrible than any preceding began.

The dreadful rumblings were repeated, the sky, notwithstanding the darkness, displayed reddened glares, which excited fears of the atmosphere being kindled. At half past 10, thunders were heard in various directions, with sharp lightnings, caused by the combustible matter floating about in our atmosphere; the same effects, without any difference, which the most violent tempest causes in the most rainy months of winter. In short, Senator Minister, every description falls short of giving an idea of this memorable event, no expressions can be found to convey it. The darkness continued the whole of the day, the noises and rumblings began to subside at 2 o'clock in the afternoon, the dust with which the cloud was impregnated, fell abundantly, accompanied by fine sand; night arrived, which was passed in the deepest consternation, awaiting the day-break to disperse the darkness which had continued uninterrupted, except for a very short time for the space of 36 hours.

On the 24th at day-break, although somewhat clear, the atmosphere was loaded with vapors like whirlwinds of dust, which the slightest wind raised, and it was considerably obscured. The 25th and 26th continued in the same manner. Our ground and buildings are covered to the depth of 7 or 8 inches, with the pulverized matter mentioned, in which are found birds of all kinds suffocated. Some quadrupeds from the forest have sought for shelter in this town, and the rivers filled with the same substance, have cast upon their shores an innumerable quantity of fishes in a torpid state, some dead.

This body, in drawing up the preceding relation, does not pretend to give an exact picture of an event so frightful, but with the greatest care and circumspection it can scarcely be sketched, all minds being too much overwhelmed in consternation to describe it in any other way. We intend nothing more than to lay before the Supreme Government the notice of so fatal a catastrophe, sufficient to enable it to give promptly adequate orders for the remedy of our disaster.

Be pleased, Citizen Minister, to communicate this to the Supreme Government, and accept the assurance of esteem and respect to which this corporation has the honor of subscribing: Placido Jacquin, J. M. Boquin, Antonio Alcano, Jacinto Boijas, Antonio Gutierrez, J. Domingo Castillo, Juan Mojia,

Francisco Dias, Sec'y.

\* We are often told of late, by the Romanists, that their priests do not pretend to pardon sin, but only pray that God would pardon the sins of the applicant. If this be the truth, why do they ever speak of granting absolution? Why not, when speaking of the priestly act, call it by its proper name, and say, they prayed for pardon in behalf of the guilty, instead of saying they absolved the subject from his sins?—Absolution, in civil law, (says Webster,) is an acquittal, or sentence of a judge declaring an accused person innocent. In canon law, (church law) a remission of sins, pronounced by a priest in favor of a penitent.

Now if the priests of Rome do not mean to be understood to forgive or remit the sins of those who confess to them, why do they not use terms which would convey their true meaning, and nothing more? Till they cease to talk of absolution, common sense requires all men to understand them as claiming and exercising the power implied in granting absolution, which is in this canonical act, *forgiving sin*. And this is what the afflicted people above sought, and fancied they received of their priest; it is also what those who confess themselves, ask for, and believe they obtain of the priest; otherwise, why do females and other patients ask money of their employers, and tell them honestly, they want it to pay the priests for pardoning their sins?

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